Mr. NYLAND: We have to talk, we have to talk about the Barn. Last Tuesday we talked in general about Groups number two. The Barn is one of the activities that we have to consider, and we have started on it, and for the year it will require a great deal of attention. If we want to accomplish with it what we think ought to be, and what I relieve we can, it will require a concentrated effort on the part of many of us. It's a big living entity and it has to be kept alive. Because if the Barn doesn't get food, it will die on our hands, and we are responsible. Because we are responsible for bringing some life in it, and it is starting, and we see it as something that has to grow- almost I would say that it grows to such an extent that after a little while it will give us shadow, as it will protect, as will actually be for us a shield as it will help us regarding WORK, not to be overwhelmed, but that the Barn could become a kind of a resting place or refuge where we can go to in case life or WORK or the combination of the two maybe sometimes a little bit too much. The Barn will give us silence, an emotional quality in which one can come to oneself, in which everything from the outside is left outside, that is whatever there is in ordinary life that inspires you that makes you wish to grow, can at that time also be left, and you enter into the Barn wishing for silence for yourself, and at this point also that what is in your, your inspiration, that what is the note 'la' of the Kesdjanian scale- also should disappear. So that one is in the state in which one can receive. It's the attitude of a man which he should have towards the beings that are higher than he is, and which sometimes he starts to symbolize-he gives it a name; he wants to formulate

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in himself what he really is seeking for-what he believes exists, and which he then, in his good moments, prays for in silence, eliminating everything that belongs to him and putting himself at the service of something that is far higher than he is, and to which he wishes to strive, hoping sometimes to be united. This is the aim of Work outside in the place where we are, Warwick. This is the aim that many people can't understand. That's also an aim that not everybody will understand, and that some of us will understand it a little bit better or a little bit less than others. And this is in the nature of a growing organism, in which there are different people entering from different sides, as it were, different parts which they then play, as in a theater, coming in at certain times and disappearing at certain times, and not all of them playing the same role, but the total is an ensemble. To some extent, if it is right it is like music-each one plays his lute, his emotional ability, he-each one of us sings his song. We have to Work for that, because that what is being created has to be unusual, it has to to like a haven or an oasis, it has to give food, it has to be kept alive by us, by a few of us, so that some of the others who do not as yet understand well enough what is involved, at least can follow and can understand by example what is really required, the initiative of a few and the rest following because the sign is set giving the direction and they have to follow because they are willing to follow because they come to the Barn for a definite purpose. When we started to talk about this, I had in mind a responsibility for different people. I said,

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maybe those who are living more or less in the neighborhood who could arrive--arrange to come more or less every Saturday or Sunday, or for a week-end they could share among themselves, and I mentioned seven groups, seven pairs of people, husbands and wives, and I said the reason for that is, that whenever the husbands the man- executes, that is, when he does, when he fulfills his task because he will take the initiative as a man, that then his woman, that is his counterpart, that what is his passive element, that what corresponds to him will be able from her standpoint to be critical about his behavior, and then in that way help him. There were at the time different types, and you all remember who they were, because I will not mention them again. In practice it has not worked out sufficiently well, and for that I'm sorry sorry, and for that reason we have to talk about it. You see, the responsibility was shifted gradually to one or two people, so that even the question of coming to the Barn by those who originally did accept that responsibility, became every once in a while a little questionalble, as if it was going out of their way or doing someone a favor. We can not live that way, and the Barn will not grow on that basis. The Barn needs attention to the extent that you can give it. It needs real love for it, affection, if you cannot give love. In any event - consideration. And it will be possible if there is sufficient cooperation, so that even if someone might take at certain times initiative, it is still divided among seven or fourteen. And there is very little I have noticed coming from different sources, and only as I say one or two who took the brunt and actually did that work. Now I'm old enough to know that there are always excuses that are

legitimate, and what I say is not in any sense an accusation, because I realize the necessities of certain other kinds of work, particularly when one is in ordinary life engaged, and things have to be attended to. But you see there was a responsibility which you took on your shoulders, and you did not discharge it, and it is very difficult to ask you for it again. At the same time it has to be done-either by the original seven, or if for some reason or other they cannot, I will select others. You understand it is an impossibility for me to do it, over the length of time that we would like to do these things, because we have to be a little bit more concentrated in trying certain things now and not later. And one of the reasons why I postponed the trip to the west coast, I say one of the reasons, is that I would like to be here in July and August, and during that time see what we have sown that that actually will grow up and that I won't lose it at the point or leave it at the point where it is really necessary for me to help a little bit. So August is that kind of a month. ¶ There are other considerations, financial, of course, it is also a consideration because I hope that by September the heavy load of financial assistance or the debt which we have will be more or less, well it will be better condition, in any event. But all of that requires attention, and I cannot as yet leave you alone. You still need a little bit of direction, but I cannot do it by my-self, and of course that was not the question because we all agreed that it was not, that I only acted as a little somebody, a central point for the benefit of all. And now I suggest again, that those who I originally asked to take part, that they actually take part. ¶ Robert

has borne the brunt of this as you all know. And the contact has been with him and me. The contact has been occassionally with a few others. And sometimes when I happen to talk to him, some of you think that I should have talked to you, to some of the others, and it is just the other way around. If you feel in any way left out, it was up to you. But Robert was there, and he faithfully took the responsibility, and he needs help. I've said it a few times, on a Sunday or Saturday- help of people who can understand what we are trying to do, and to become responsible for the smaller activities, and then go ahead and do it, with the understanding that it is whatever they do is in the right direction and that it belongs to the total scheme with what we have in mind so that we don't work physically at cross-purposes. But you must understand how necessary this is for the newer people who do not as yet have that kind of a responsibility, because, almost I would say they are not entitled to the responsibility as yet. There are of course some who could take it and in leaving them out and asking seven pairs to do this it does not mean that there is not work for others who also take a responsibility. But I simply assume that that was enough of a basis, and the question of maturity, the question of dexterity, the question of knowledge, always will come for anyone who does know, and who is willing to take responsibility when it appears and in that way help all the seven or the fourteen in discussion, and particularly now the woman, about the kitchen. It's not as yet a place to live in. There are many handicaps, I know, but we can do much better than we do. We've started to eat there now, Saturday and Sunday,

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last time was the first experiment, this week perhaps we'll change it a little. There are many things, little activities, and big projects, on the way. They will be attended to, we will work, rain or shine. It doesn't matter. You have to work much more. Maybe this week we have the piano there. If that's the case, the following week will be, I call it, an 'opening' weekend for the Barn, for Sunday. If we can, and I have not as yet discussed it with Ruthie, I would like to start movements on Sunday afternoons. I also hope that Peter will play, that is, Gurdjieff's music. I think that in itself will be sufficient, although every once in a while I think that I might also play. But I don't want to interfere. You must understand this quite well. ¶ There is an interest in Work. There is an interest in the ideas of Gurdjieff. I'm not interested in interfering with anything that takes away anything from that for which we all of us have to be grateful. And it is that that that you must understand, that we are here because of Gurdjieff, and that we try to Work in accordance with what we understand Work means, and to try to become conscious in accordance with his method as indicated by him, and no one else. ¶ So that that what belongs to us as the five strivings for instance, which we talked about and which I think was clear enough to Work with and at which we are now at the end of the fifth month, and you face now again, June, another series of five months, I will talk about it more in detail again, and again, and again, as is my custom to talk and talk and talk about the same, same, some things time and time and time again to remind you, because although the simplicity is there, it is such impossibility for ordinary human beings to

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understan d what is really meant by becoming objective an d to try to consider the question of consciousness from your standpoint of an ordinary consciousness as there is now, which is half awake-half asleep. It is practically impossible to try to understand what is the concept of that, and for that reason we have to talk many times to remind you so that at a certain moment perhaps in your life, you can say now, that's enough, I know now, because I will continue on that road. Where it is I do not know, of course you must know. You must find out for yourself where it is, and the Farn will help you, and the responsibilities you take will help you, in that kind of a state of wishing to extract from...to extract from it that what is there already, I know it is there, and that you then can take because you wish, And in taking you contribute because when you take you leave in a different form something with which you have paid when your attitude in taking was correct. That's why the emphasis has to be on Work and then you take because of Work. And then in that way you then live, you digest, you take what is there for you, in that way you help. So, if it becomes practical, and this coming weekend will be very practical, and that is why I am glad that there are some of you here which have not come on a Friday, again, for various reasons, and knowing well enough that Friday was usually the time that I want to talk about the week-end because it is appropriate it belongs to that week-end, the nearest Friday evening, and it is not necessarily something that belongs to a Tuesday. And so therefore I--again I say, it is your responsibility, for the seven and for the fourteen, and that even if you are prevented even if you cannot come, I've said that out of the seven or fourteen, there will be two or three or four or six who can come, and you vary it, and you know of each other who can or cannot come, and you work together on the projects that that are going to be executed that week-end, so that you can prepare and help and perhaps buy some materials that are needed so that you take part! Not leave it and expect it to be there. Too much of that kind of thing still exists, you know. It is sometimes and you have to keep this very well in mind, you

knock on my door in the office and I say 'come in' and there will be a day when you knock on the door and no answer. Try to remember, I may not be available for you after some time. Maybe there is something else that I still have to do, even if I stay alive on Earth. Who knows? I'm sure you don't, but maybe you can think about it once in a while or consider it. # There are other places in this country! Itts not only New York. We've started something. It needs attention. It needs attention after this year. During this year it is difficult. It is difficult for us to be with this Barn and having undertaken it we will continue with discharging the responsibility for it. I think the West Coast will also start, I hope this year, because of possible catastrophes, this year is important. And then we will Work with whatever there is, with whatever there is of ourselves. And then maybe there will be a little change - the indication is the stopping of group II, the taking over of the smaller groups, of that kind of Work. More and more concentration on answering tapes ? (rrp, ptjer cotoes) - we will talk about that some other time, because it just is also not regulated well enough. # And also the different other activities - I mentioned them Tuesday, we will go after them one after the other, put down what I think may be useful, and to clarify it, to put it on a logical basis, without too much organizing, but a great deal of the responsibility which you have to feel, and for me not to enter until I have to, so that you have a chance to develop, and not to run to me but to stand on your own feet, and only when your energy or your insight or your particular desire has left you a little and perhaps you may be at a loss, then it is time for me to try to help you. But not until you have exhausted yourself. This is the emphasis of this kind of work now. It was not that way five years ago, but it is at the present time, and the conditions for work have changed and the attitudes have changed. It is like the paradoxes I talked about the other day - some remain a paradox for a long time, and then all of a sudden you understand that it is one, and it depends on how much experience you have and how you have

changed in the meantime - that the same thing ~~whcih~~ which was a paradox may exist for one person in the group and not for ___ anymore, or perhaps not as yet. These are constantly the difficulties that one is up against also ~~talking~~ talking about ideas. But it cannot be helped and for that one has to have a great deal of patience. In exactly the same way it is with responsibility. Some understand-for them it is not paradoxical that there is a responsibility and at the same time responsibility for their ordinary life, that has to be combined in some way or other - either in physical presence or in an emotional attitude. When that is there I will know, and that is right that for the time being I will know. And sometimes the responsibilities will be understood by all of us, after some time. And that will only be when everyone has made attempts to discharge a responsibility and has gotten over that criticism and has understood that exactly how a responsibility is discharged is by eating that what you don't like. ¶ So whoever comes on Saturday or on Sunday, we'll talk about that a little bit more in detail about the things that have to be done. For those who now wish, and those who can, those who intend to come, please talk to Robert to see what happens this week-end, and then this week-end we will make plans for what to be--what to be done, what is to be done the following, so that we have a whole week to think about it, and to see what ~~hav~~ arrangements have to be made, and how you divide it, and mostly, on whom we can count. Work is not easy, but Work is your own, and your Work is not done by someone else. Let's have a good week-end. (taast)

PART II

You must not confuse certain aspects of the Work, particularly when you are engaged in physical work, that you will think that that will do it. The fact that you work physically of course has nothing to do with Work as we mean it. It can at certain times create conditions for yourself. We've talked about that before, the question of looking at others, working with them in a group, having different ideas, getting angry, thinking yourself superior, all of that has to be associated ~~in~~

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in some way or the other in the first place with the accumulation of data about yourself, and in the second place the utilization of such facts for the purpose of being reminded, and that then at times you will also actually work, that is in accordance with ordinary rules of ABC. There is a possibility by means of a constant attention to physical work that certain things will take place in your body, regardless of your mind, and it is this continuation, which sometimes is very close to falling asleep, and sometimes has at certain moments the possibility of really waking you up. It is almost like the droning affect of certain things which settle in you certain other thoughts and then they don't interfere, and then all of a sudden there is a realization, and you do not know where it comes from, but it is the possibility that it can exist. The way not to miss that, that is, it can happen without you knowing it, or rather it is already passed before you can utilize it, is that you have alert----you have to be alert, and in this alertness when you do your physical work correctly, and you approach sometimes the state of the unification of yourself in doing it that work, the possibility of that kind of, almost I would say, accidental happening can take place. But the question that Work is placed in daily life, and that therefore, daily life plays a great part, and that the danger is, that then when you talk about Work, you talk about the results in daily life, and you forget that that was the result of work, if it was. And may times when you talk about that, you think it is a result of Work, and it may only be a result of an increased alertness. Because this is what takes place when a person starts to Work, and he starts to uncover certain tendencies or facts about himself that even if he is not entirely free from it, - it is perhaps identified, he still is partial to it, nevertheless , they are an accumulation one had forgotten, or perhaps were entirely new, because on account of Work this desire of finding out certain things about oneself leads every once in a while to an adventurous spirit, and then in that kind of an experimentation, you will find out certain things which you otherwise would not

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find out. In a very general way, that what takes place in one when one works with the ambition and the wish to work, there is an increased awareness in certain cases only and at times that increased awareness starts to affect the general condition of the physical body and also the states in which your feelings and your mind is, and as a result this increased alertness is an indication that one has worked, but then there are many experiences that simply takes place because it is a heightened form of living, and it is this aliveness that sometimes gives you the idea that it is a result of work when it isn't at all. It is only an addition as a result of the state in which your body happens to be, and it becomes healthier, and it becomes really much more open, and it also has the chance that it develops feelings and thought forms or thought processes which are a little bit more logical and not as confused in themselves. One should never ascribe that to work until you are quite sure if there was a link or, if you want to be sure, you you start working then at that moment when these kind of events are recalled. I would almost say that is the least you can do! If you believe that they are the result of work, it is up to you to work then, not just to talk about it, and this happens so often that this relation-ship of ordinary life out of which one takes certain facts which are being observed by something we call the the I ((unconscious)), that this I and ordinary life are, of course, united in you as a person who behaves, and that the question of the observation of manifestations represent as manifestations, ordinary life, because that is connected with daily existence and that what are your manifestations ~~represent~~ are the result of any activity or influence on you which you as an ordinary person react. So the manifestations are linked up with daily life as it is in the outer world. The wish to work goes over into the creation at times of the little 'I' which belongs to your inner life, at least as far as principle is concerned, and as far as actual make-up is concerned, there is something else added to it, which we simply call 'objectivity' in order to give

it a name as something that does not belong primarily to Earth, but that has to be introduced in order to free the little 'I' from the conditions of Earth, or the conditions of the body, or the manifestations, or you might say, the conditions which have been incurred because of the imprisonment of life within one. Now, what takes place is the relationship between your mind where the little 'I' is and that what is your body. But when you keep on talking about the changes of your behavior, you emphasize only one side of this particular process of observation, i.e. the relationship of the observer, which is the little 'I', the object which is you, and the relationship which is the exchange of that kind of information between these two parts or points. When you emphasize only one, you are using your ordinary mind for that purpose, and that simply means that you remain completely in the range of your personality and it remains subjective description. Naturally, it is wrong, because when you consider that Work, it is just the opposite, it is a continued existence of your thinking, about Work maybe, or about facts, or about manifestations, but you have nothing to do with the objective element which should be in the little 'I' when it functions. To reach it, again, you have to start emphasizing the relationship. That is what I mean. The relationship is you, because between you, something of you, that what is your manifestation and that what is your little 'I', you are in between, and this relationship, which of course affects you when there is an exchange between 'I' and 'it', naturally it is going to affect you in certain ways so that because of this, you become as a personality, that is, not as your manifestation, but that what, almost I would say, causes your manifestations to exist, becomes a little looser, and as a result of that, that what is now the relationship becomes important because as a result of seeing this looseness, this increased freedom, you are reminded that 'I' did it originally, and you use yourself to be reminded of that what is now observed as an observation, of that what really is the observer, and again then at such a point you create it. So often in ordinary life, one is so happy about the fact that such things can exist, and that the desire for Work very often is enhanced by this particular property of the intellect, of having a certain

section which starts to function in an emotional sense. I've explained that once in a while by talking about the thalamus which has that particular function in the brain, because that is related to one's solar plexus, and that that what is the joy in Work is really that element of an intellectual kind which belongs to your intellect, but which gives you at certain times a stimulus of this kind of a wish to continue to Work, and it is not the emotional quality of yourself - that is a different kind of an emotion. The wish to Work is really formed in thee sub-center of your intellect, and we call it, simply a feeling-intellectual center, and as such it can grow by itself and then furnish the intellect with a certain kind of substance which usually is transfered to one's ordinary feelings, but now has a chance to stand on its own as a subcenter and gradually affecting the totality of the brain. It is important to see this because one must start at the present time. I'M now talking about how Work proceedes in one, so you have to be careful that what I'm saying now applies to your experience. And when it does not as yet apply, or when it might even sound like abracadabra, it is not meant for you. At the same time I want to mention it because it gives perspective, and also if you read every once in a while about the different subcenters, you may get confused about that. I talk about that because there are three different functions in each center, like totally there are two different functions in a man. There are different kinds of pairs in a man, and man is partly spiritual, partly material, and man is partly intellectual, partly emotional, and man is partly good, that is towards God, and partly bad, that is towards the devil. So man is two-fold, but in man there are three centers, and each center has three sub-centers. We call them 'sub-centers' because they are smaller and they are the parts of the original center, and they really don't start to function until each center is a center. So it applies mostly to that what is brain and also what we call intellect, and also the physical center. It does not apply as yet to the emotional states, but they will be, when feelings become emotion, when the solar plexus actions are taken over by one's heart, and there is a real center, and a beginning and a further growing of the Kesdjanian body. I'm now talking about what happens to the sub-centers, as you know we call them for the physical center,

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emphasizing the physical-physical part which is instinctive, it is called physical-physical, emphasizing the feeling-it is feeling-physical, emphasizing the intellect it is intellectual -paysical. There are indications of reflex-actions, and so forth, where the body has already a certain form of intellect, and last time I talked about the development of that bymeans of sensing. As far as feelings are concerned, again it's the same division, physical, emotional, we call it in this case, emotional-emotional, and intellectual-emotional. If you want to you can go for yourself to find out what is really menat by such sub-centers, and sometimes you can divide them. Intellectual, it is physical-intellectual, emotional-intellectual, intellectual-intellectual. Now, you see, there are three intellectual sub-centers, belonging to three different bodies, and the fusion process for man when he grows up, is in the first place that the three bodies become one under the influence of 'I', but there is also the possibility that the sub-centers connect, and that each intellectual sub-center connects on its own, then connecting the three bodies only in such a sub-center, so that the physical-intellectual, or rather we call it intellectual-physical, emotional-physical, and intellectual-intellectual, excuse me, so that if we take physical-intellectual, emotional- intellectal, and intellectual-intellectual, it forms one unit made up of the three different centers. This line is the diagonal in the diagram,. It is not horizontal, and the changing over with this kind of connection with each other of each sub-center, indicates the direction in which man goes, that is, not up, as is sometimes indicated by the ordinary diagram, and it is not horizontal, as I explained once, I remember in Berkeley, but is in between, which

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is a diagonal which points towards his Endlessness. I don't want to go much further in this, but it is simply a method of starting to realize that your intellect has a very definite function to fulfill in providing the desire to continue to work, and that it is based on the realization of a logical building up of something which gives you real joy, insight in that what is taking place, and some, someone happens to call it being 'giddy' about that, so unusual that such a thing happens, such happiness that one sees results of Work in oneself, that because of this changed condition of the Earth, or changed condition of oneself in manifestations as a result of Work, that one really has a joy, and at the same time an acknowledgement that one is on the right road.
But you see, the danger is that you keep on emphasizing only the objects, in the first place start to emphasize the relationship, and then you will be able to emphasize the 'I'. The 'I' has to become the center point of the Wish for Work, and that what is object as your body and manifestation become less and less important, because we are only looking at that what is manifestation as a result of that what is the existence of the physical body, and one does not consider manifestation when one becomes impartial. The manifestations only remind you that something has to be done in the creation of 'I', and when that is there, you are not even interested anymore in the movements. You're interested in the body, which moves, if you want to describe it. But you try to become free from any kind of a description, in order to eliminate in oneself all degrees of self-love and vanity. One has to become a lump of flesh, nothing more, but existing, being alive and breathing and the acceptance of that which is tremendously difficult, that is

the only thing that will help you to build 'I', and only with that extreme effort to become impartial to yourself, will there be what Gurdjieff calls a 'super effort', as a result of which then the 'I' actually will be growing, and dependent upon the intensity of such efforts, the 'I' will grow tremendously, if you really wish. I say these things because these are questions that come up in different groups, and they apply to us all the time because we are liable to do exactly the same thing, that when we have performed a certain action which we think is a result of Work, then we are a little bit proud about it. And it is not that kind of a joy that I mean. It is an inner joy for oneself about which you don't talk, but it gives you an encouragement to be able to look further into yourself and see if you can uncover more possibilities, and you will uncover it by the emphasis on yourself as you are, and not your manifestations. The object that first is reminded because of the manifestations that it existd. Immediately it goes over into existence. It means that it goes over into emphasis on your ~~urself~~ as you are. And then from there you see you as you are as a result of 'I' existing, and then one's attention goes to 'I'. You have to look at this relationship of 'I'-'it' and that relationship between the two as one unit that becomes like a triad as the three points of the triangle, and that ultimately there is no difference between linking onto 'it', or the relationship itself, or 'I'. The reason that I say this is that ultimately the three become one, ultimately 'I' joins with 'it', and the relationship enables man as an individual, that is having changed from personality to individuality, having changed from 'it' to 'I', will enable this what then exists as a relationship to be pointed towards the level

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of higher living, proceeding through an emotional state, and then because of 'I' linking up intellectually with the Sun. That what takes place for man when he leaves Earth is only going to the planetary level as a transitory stage which is his 'fa' and reaching his 'sol' which is the sun. The aim for man is his soul, the means is his Resdjanian body, the force is that what is awakened as a result of porosity on the part of man in which the possibilities between 'I' and magnetic center joining together exists, and creating by that fusion such a force that it is to be pulled up toward his Endlessness. It may sound a bit theoretical in certain places but when you Work and when you are confronted with the difficulty of falling into a trap, it' s for that reason that I mention it. Keep on going, and each time that you start to talk about Work, change it over into the actuality of Working, then not tomorrow. Although you may be grateful for what you had, and maybe the recollection may be a description of Work, how you were, at the time when you talk about it you are under obligation to wake up then, because what you talk about came originally as a result of being awake. The emphasis for that is much and much stronger than you realize. Work only starts with a little observation, and it continues with a little bit of impartiality and a little bit of simultaneity, and even if the observer is full grown, you're still in 'do'. That's why I say many times that time is of the essence, Time has to become essential for you. Time has to leave the surface of your life. Time has to change, both in duration and in spatiality. It has to change as a concept of experience. It has to lose its uniqueness, and it has to become objective, and in that sense, such concepts of time becomes then the joining power bet-

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ween you and H is Endlessness, or the understanding of time and Heropass. Have a good week. Some of you I'll see at the Barn.

End.